

than at any previous time, tho many of the orders were not quite as large as before, while some were larger. We still have on hand a good supply of Quarterlies and can fill orders promptly. If there are any schools in the brotherhood not using our literature we invite them to give it a trial. Brethren schools should use Brethren literature.

## Personal Mention.

Brother Summers reports two accessions in his work.

Brother Furry reports thirty accessions at Goshen.

Brother Stoneburner closed a meeting at Gravelton, Ind., with ten accessions.

Brother McFaden reports several more baptisms in his work in the city.

Brother J. M. Tombaugh will give us a full report of the Dayton work in the near future.

Brother Walter Clark sends money to pay for the EVANGELIST to be sent to the person designated in his letter.

In this issue Brother McFaden reports the Napanee meeting, the result of which was given last week. Seventeen accessions.

Brother Grisso is doing excellent work in his congregations. Baptized eight lately at North Liberty, making twenty-one in all during the year at that place.

Brother Rench writes: "Four more have been baptized since our protracted effort closed. Interest still growing. Every department of the work becoming larger and stronger. The members are at work is the cause."

Sometime ago we published church news from Berne, Ind., in which appeared the name of Brother Switzer instead of Brother Swihart, as it should have been. We make this correction because it misled some people.

Brother A. J. Hixon sends twenty-five cents for a year's subscription to the Brethren Quarterly and says: "I carry it with me, study each lesson carefully, and am ready for any emergency in the line of Sunday-school work."

In this issue will be found a communication from Brother Miller concerning the College. Next week we will publish a complete financial statement of the University by brother John Keim, when we will have something to say editorially touching the matter.

Brother Byers preached a very acceptable sermon, Sabbath morning in the College chapel, taking for his text the story of Abraham offering up his son Isaac. Evidently Brother Byers does not believe that Abraham's experience was only a dream. From the treatment he gave the subject he believes it to have been a reality.

## SHALL WE DO IT?

Do what? Let the Ashland College property go out of our hands? Let all the money that we have paid in the past count for naught? Let all the sacrifices that have been made in the past mean nothing? Let those brethren who had confidence in the repeated pledges of our

conference and thus advanced the money to carry the debt for more than three years be betrayed by that very trust? Let the promises and pledges of our conferences, both state and national go unredeemed?

Whatever may be the best thing to do in the end, just now there is but one thing that can be right and that must be best. That one thing is to meet the honest obligation of the Brethren church. I have before me the minutes of every general convention or conference our church has ever held and every one of these conferences pledges the support of the Brethren church to Ashland College. If ever a body of people was bound by the laws that fix moral obligations then our people are thus bound to discharge this debt. And these obligations thus imposed can not be lightly passed by in the vain hope that release will come thro neglect and default.

I speak advisedly and with consideration when I say that our conferences have in the past imposed heavy burdens upon some of the best men of the church and then have practically abandoned them in their sincere and earnest efforts to do their duty. Good brethren have very reluctantly undertaken such work in behalf of the church, work involving both financial risks and personal loss, only to be made in their most sincere efforts the targets for cruel insinuations and denunciations of failure. More than one man in more than one line of work can testify to the correctness of this statement. This must not be. Else very soon no competent persons can be found willing to accept a trust of conference.

Now I have stated a fact and I plead with the readers of the EVANGELIST to remember that the Finance Committee of Ashland University is a committee of brethren and that these brethren are men of business integrity and honor. We ought to remember also that these brethren have made every effort to save the honor and good name of the church. And in doing this very thing they have made sacrifices which those who would impugn their motives would not be capable of making. Let us have a care that we do not injure our friends. If we had all observed our whole duty some things said and some things written would never have been said or written. And more would have been actually done.

Congregations need have no fear in sending in their apportionment, for unless enough is secured to furnish a basis upon which a final and full settlement can be made with every creditor thus freeing the institution entirely of debt the money will be returned. Nothing could be fairer

and if every congregation would do this we would soon see where we are in relation to Ashland College. Why can we not do this?

Brethren, let us settle this matter soon one way or the other. And I repeat again in view of the obligations resting upon us as a body there can be but one right way to discharge this present duty. Will we do it?

J. A. MILLER.

## DEFINITION OF A BACKSLIDER.

Do you know what it is to "backslide?" If you do not know how this peculiar condition of things comes to pass, read the following lucid explanation of backsliding, given by a minister's little girl: "Do you know what a backslider is?" she questioned. "Yes; it's a person that used to be a Christian and isn't," said the playmate promptly. "But what do you s'pose makes them call them backsliders?" "Oh, that's easy. You see, when people are good they go to church and sit up in front. When they get a little tired of being good they slip back a seat, and keep on till they get clear back to the door. After awhile they slip clear out and never come to church at all."

**The Religious Paper.**—The value of the Religious Newspaper is aptly set forth in the following, the author of which is unknown:

1. A good religious paper makes a Christian more intelligent.
2. As knowledge is power, it makes him more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the Gospel.
5. It places weapons in the hands of all to defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of general interest.
11. All this is furnished at a very small price compared with its value.

**Believes in the Sabbath.**—Senator Hoar in accepting the presidency of the New England Protective League, said:

I believe thoroughly in the day of rest, which shall be largely devoted to the contemplation of divine themes and to the worship of God and teaching his law; and in protecting this observance against labor or other discords by law.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.